

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Yousabbeho*[1] (*says: subhana Allah*) for Allah what (*are*) in the Heavens [w] and what (*are*) in the Earth [w]; the King The *Quddoso*[2] The Mighty, The *Hakeeme*[3] (*infinite hekmah*[4] *Possessor*).	يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ٱلْمَلِكِ ٱلْقُدُّوسِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١﴾
2. He Who[a] missioned[5] in the *ommeyeena*[6] (*they who are unlettered/the Arabs*) a messenger of them: [*he*] recites on them His *Aya'te*[w] (*Qur'anic statements*) and *youzakkey*[7] ([*he*] *reforms the ill-creed of*) them; and [*he*] teaches them The Book [x] and the *hekmata*[w8] (*profound understanding of religion/wisdom*)[w]; while *en* (*albeit*) they[z] [were] of before surely in a misguidance manifester.	هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ﴿٢﴾
3. And others of them, *lamma* (*not yet*) follow they [z] by them; and He (*is*) The Mighty The *Hakeemo*[9] (*infinite hekmah*[10] *Possessor*).	وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا۟ بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾
4. *Tha'leka* (*afar-that-it/*) [x] (*is*) Allah's munificence [x] [*He*] accords it [x] whom [p] [*He*] wills; and Allah (*is*) possessor (*of*) the munificence the great.	ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٤﴾
5. A parable/example (*of*) whom [r] (*had been*) burdened they [z] the Torah[w] afterwards not bore it[w] they[z] like a parable/example (*of*) the donkey carrying tomes; wretched a parable/example (*of*) the people who [r] they [z] denied by Allah's *Aya'te*[w] (*messages*); and Allah divinely-guides not the people the *dha'lemeena*[11] (*injustice-doers*).	مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٥﴾
6. Let-say [*you* [s]]: O, you who [r] *hado*[12] (*they adopted the Jewish "law"/customs/repented*), *en* (*if*) claimed you [c]	قُلْ يَـٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓا۟ إِن

[1] The word "*yousabbeho*" has *no* English equivalent! It means [*he*] says, "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*! Every *tasbeeh* (saying *subhana* Allah) in The Qur'an is a *Prayer*, says Ibn Abbas, see القرطبي for his *tafseer* (explanation of this *Ayah*)!

[2] The word "القُدّوس" and "المُقَدّس" and "المُتَقَدّس" and "رب القُدُس" all mean Allah! See البصائر! It also means: *The Pure, beyond any shortcoming, elevated high, and is unique all around*

[3] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكم" and "حكيم!"

[4] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[5] The word "بعث" carries *several meanings*, among them: *sent*, *missioned*, *arouse*, *resurrected*, *awaken*, and *prompted*!

[6] The word "أميّون" is the *plural* for "أمي" = "*unlettered*!" In English "*unlettered*" is an *adjective*, so *no* plural for it! So, I resort to *transliteration* and *parenthetical explanation*! Also the "أميّون" could mean the *gentiles*!

[7] The word "يزكيهم" here means, and Allah is knowinger, [*he*] *reforms the ill-creeds of them*! See اللسان and التفاسير!

[8] See footnote the Lexicon attached to this Translatioin, regarding "*wisdom*!"

[9] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكم" and "حكيم!"

[10] See the *Lexicon* attached to this *Translation* for "*hekma*!

[11] The "ظالم" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

[12] The word "*hada*" for the singular and "*hado*" for the plural, has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*!

that you [b] (*are*) Allah’s *aw’leyao*[13] (*guardians/ allies*) of with-out the mankind; so let-long you [z] the death [x] *en* you [c] were *ssa’deqeen* (*always truth enforcers*).	زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُاْ ٱلْمَوْتَ إِن كُنتُمْ صَـٰدِقِينَ ٦
7. And not long it [x] they [z] ever by what advanced-she [y] their hands [w]; and Allah (*is*) Omniscient by the *dha’lemeena*[14] (*injustice-doers*).	وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۚ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّـٰلِمِينَ ٧
8. Let-say [*you* [s]]: verily the death [x] which [x] you [z] flee from it [x] so verily it [x] (*is*) meeter/meeting you [b]; afterwards *toraddona* (*to be forthwith-returned you* [z]) to the invisible and the visible Knower; then *youn’be’o* ([*He*] *inform you* [b] *by piece-of-significant-and-availing-news*) by what you [c] were working you [z].	قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَـٰقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ٨
9. O you who [r] they [z] believed: *en* (*if*) (*had been*) called for The Prayer [w] of Friday’s day, then *is’aw*[15] (*let intentionally-tread you* [z]) to Allah’s *thekre* (*Prayer*) and let-leave you [z] the sale, *tha’lekum* (*collective-afar-that*) [x] (*is*) *khayron* (*choicer/ superior/ worthier*) for you [b] if you [c] were (*to*) know.	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْاْ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُواْ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ٩
10. Then if/when (*had been*) finished the Prayer [w] then let-spread you [z] in the land [w] and *ebtagho* (*let-earnestly quest you* [z]) of Allah’s munificence; and let-remember you [z] Allah multitudinously, *la’alla* (*craving currently unavailable deed that, perhaps*) you [b] thrive you [z].	فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِى ٱلْأَرْضِ وَٱبْتَغُواْ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُواْ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ١٠
11. And if they [z] saw a trade or an amusement they [z] dispersed to it [w] and they [z] left you [g] standing; let-say [*you* [s]]: what (*is*) *enda* (*by munificence of/ by Rule of*) Allah (*is*) *khayron* (*choicer/ superior/ worthier*) than the amusement and the trade; and Allah (*is*) *khayro* (=*khayron*) (*of*) the *ra’zeqeena* (*giver of: provisions/- victuals for sustenance/ rain*).	وَإِذَا رَأَوْاْ تِجَـٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓاْ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَـٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ ١١

[13] The word “**أولياء**” could also mean, among them: *protector, friend*!

[14] The “**ظالين**” = “the injustice-doer,” as “**الظلم**” = “injustice!” See the *Lexicon* attached to this *Translation*!

[15] The word “**سعى**” has *several* meanings, *depending on the context*: (1) “**بمعنى عدا دون الشّد،**” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “**بمعنى مشى أو مضى،**” i.e. treaded = walk on, over, or along; (3) “**عمل باجتهاد،**” = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) “**بمعنى قصد**” intentionally treaded, as in *this context*! When “**سعى**” in the sense of “striding” it is made transitive by “**إلى**” and when it is in the sense of “work” then it is made transitive by “**الام**!” See **اللسان**, and **الصائر**!